

the monarch sent for him, and gave him fifty guineas for the institution over which he presided, observing at the same time to his courtiers: "He is an honest man—an honest man." Not one of his sullen bishops would have dared to give him such a reproof.—*Prod. and Herald.*

[From the Charleston Observer.]

REVIVALS IN VIRGINIA, &c.

Mr. Editor.—It may not be known to many of your readers, what wonderful things the Lord is doing in some portions of the Church. In Petersburg, Va., there has been an extraordinary work of grace in all the Churches, and among all classes of the community. I do not know how many in all have professed conversion. Sixty-seven have been added to the Rev. Mr. Leyburn's Church. In Norfolk, also, the work has been, and still is, wonderful. Fifty-two were received last Sabbath into the Presbyterian Church. The Episcopalians have received many, and are still expecting large additions. The Church bells have been ringing here and night for the last two months. In Portsmouth, across the River, there is also a work of the Lord in progress. The Rev. Mr. Stratton received, on last Sabbath, 12 additions—the Episcopal Church, 12—and the work is spreading. The Baptist Church there is also much aroused. In Richmond, the Episcopal brethren had meetings for a week or more, and received many. Dr. Plumer has a meeting now in progress which has also been greatly blessed. In a letter just received from him, he says: "About twenty are indulging hope, and the number of the serious is very much increased. Our congregations have been larger than ever, and the pillars of society, in some cases, are beginning to be reached." There are other places also in this State enjoying at this time the effusions of the Spirit.

You will recollect that I gave you an account of a work of grace in, and around Princeton, last Summer. I have recently received a letter from Dr. Rice, in which he writes: "In the neighborhood of P. there is still a blessed work going on ever since you left us. In Pennington, five miles from that great work—about eight hundred hopeful conversions, and among these thirty young men. In Flemington too, ten miles farther, the Spirit of the Lord is converting sinners—thirty, or more, hopeful cases." The former Pastor of this Church, writing from Lexington, Ky., to a friend here, says: "My time has been wholly engrossed for two weeks and more past, in a wonderful revival of religion in my Church. We have received 35 upon profession. There are also many more who are deeply anxious." The same brother has been preaching to labor in glorious work in Danville. I also saw a letter from Washington City, yesterday, stating that some seventy or eighty had been added to one Church in that place. From Raleigh also, and some other places, we hear good news.

These Revivals so far as I have witnessed them, have been of great, though silent power. I give you the statistics of the additions to this Church: 12 married men, 11 married ladies—18 young ladies, 9 young men—and two colored persons. Something like this is true of the other places. Society is taken as it comes, and many great sinners have been reclaimed. —*NORFOLK.*

AN AFFECTING INCIDENT.

The Religious Herald publishes the subjoined authentic notice of a remarkable conversion which took place during the late revival of religion in Buckingham:

Ms. Maria Toney, a young lady in the fourteenth year of her age, though she could hear, had not been able to speak a word for four years, five months and some days, occasioned by a paralysis about the middle of the tongue. Physicians of deservedly high professional standing had exhausted their skill to restore her to speech, but failed, and had long since ceased to try. I have been acquainted with her from her birth, lived within one mile of her, and have made efforts to make her speak by laboring in prayer, but always failed. This dumb young lady became concerned about her soul. For several days her convictions were pungent, and she appeared to be in great agony for some hours before her conversion. At length the Lord in mercy came to her relief, and when she was delivered, she leaped out of her mother's lap, and exclaimed with a distinct voice, "O how I love my Saviour!" and she still continues to enjoy her speech; and when the church sat to receive members, she came forward for membership among others. I asked her a number of questions concerning her heart; to use her own language, when asked if she loved the Lord, she replied, "Yes, and thank him too, for he has given me a new heart and a new tongue." She still continues to converse distinctly. While conversing with her, and hearing the praises of God sound from her tongue so lately mute, I could not help uttering the lines of the poet:

"My tongue broke forth in unknown strains,
And sung surprising grace."
Thus you see that God has made the dumb literally to speak. To his name be all the praise.

A PRAYERLESS HOUSE.

The late Rev. John Ryland, of Northampton, being on a journey, was overtaken by a violent storm, and compelled to take shelter in the first inn he came to. The people of the house treated him with great kindness and hospitality. They would have showed him into a parlor, but being wet and cold, he begged permission rather than to take a seat by the fire-side with the family. The good old man was friendly, cheerful, and well-stored with entertaining anecdotes; and the family did their utmost to make him comfortable; they all supped together, and both the residents and the guest seemed mutually pleased with each other. At length, when the house was cleared, and the hour of rest approached, the stranger appeared uneasy, and looked up every time a door opened, as if expecting the appearance of something essential to his comfort. His host informed him that his chamber was prepared whenever he chose to retire. "But," said he, "you have not had your family together." "Had my family together! for what purpose?" "To read the Scriptures, and pray with them," replied the guest: "surely, you do not retire to rest in the omission of so necessary a duty." The landlord confessed that he had never thought of doing such a thing. "Then, sir," said Mr. Ryland, "I must beg you to order my horse immediately." The landlord and family entreated him not to expose himself to the inclemency of the weather at that late hour of the night, observing that the storm was as violent as when he first came in. "May be so," replied Mr. Ryland; "but I had rather brave the storm than venture to sleep in a house where there is no prayer. Who can tell what my belief is before morning? No sir, I dare not stay." The landlord still remonstrated, and expressing great regret that he should offend an agreeable gentleman, at last said, he should have no objection to "call his family together," but he should not know what to do when they came. Mr. Ryland then proposed to conduct family worship, to which all readily assented. The family was immediately assembled, and then Mr. Ryland called for a Bible; but no such book could be produced. However, he was enabled to supply the deficiency, as he always carried a small Bible or Testament in his pocket. He read a portion of Scripture, and then prayed with much fervor and solemnity. When he rose from his knees, almost every individual present was bathed in tears. Much interesting and profitable conversation ensued.

The following morning, Mr. Ryland again conducted family worship, and obtained from the landlord a promise, that however feebly performed, it should in future be no more omitted. This day was indeed the beginning of days to that family; most, if not all of them, became decided and devoted followers of the Lord Jesus Christ, and were the means of diffusing a knowledge of the gospel in a neighborhood which had before been considered dark and destitute.

BOSTON RECORDER.

FRIDAY, MARCH 23, 1842.

SOUTH AMERICA.

[Correspondence of the Boston Recorder.]

BUENOS AYRES, 3d JAN., 1842.

DEAR SIR.—Since about the year 1835, there has been here an established mission of the United States Methodist Episcopal Church, and Sabbath preaching in a large room has been maintained, generally, without interruption. The attendance, consisting of Foreigners, has varied from forty to one hundred and twenty. Sufficient money, or nearly so, has been raised here and in the United States to erect a commodious chapel and parsonage attached. The ground has been purchased in a central part of the city, permission from the government obtained, and some improvements made, but the building of the chapel has been deferred from time to time for more than two years, owing to the difficulty of procuring bricks and lime during the blockade, and laborers during the war since. There is now some prospect of surmounting these difficulties, and the work is about to be undertaken.

A day school for Protestant children has long been taught in connection with the mission, which has at times been very flourishing; and the law of the state, prohibiting the attendance of native youth in protestant schools, having been for some time forgotten and become a dead letter, many of them have enjoyed its advantages, and their parents have taken quite an interest in it. The head of the mission visited the United States in 1840, and on the raising of the blockade returned with an ample reinforcement of funds and teachers to establish a high school for boarders and day scholars. With a view to make the institution permanent, popular, and as extensive as possible, it was proposed to some protestant gentlemen residing here to subscribe collectively an amount equal to that furnished by the missionary (which had been collected by him in the U. States specially for the school) for the purpose of purchasing suitable premises, fixtures, &c. and avoid the difficulty of leasing and paying of rents. The amount subscribed to be considered as a loan, without interest, to be refunded before the building could be alienated for any other purpose than that of the school, and the subscribers were to have some considerable share in its literary and financial management, the missionary reserving to himself the right of moral and religious instruction after his own particular views.

The proposition was favorably received, and the amount asked for, subscribed and paid in, say, 2500 Spanish dollars. Nearly as much more was pledged if necessary—a suitable building was found, and a committee was in treaty for its purchase, when tidings of some embarrassments of the Board in New York, reached the missionary and induced him to withdraw his proposals and give up, for a time at least, the establishment of the school. Through some unaccountable inconsistency, he was directed by the secretary, to use the funds raised in the United States for the school, for the accomplishment of another purpose. The subscribers have received back their money of course, but the failure and the diversion of funds raised and pledged for the establishment of a school has brought quite a scandal upon the mission.

The school was much needed here, and in the existing state of the country would have been filled with the flower of native and foreign youth, bringing them into contact with protestant views, and exerting an influence, the extent of which cannot be calculated, in favor of protestantism. The Jesuit schools, embracing about 300 scholars, (the most popular institutions in the republic) have been recently broken up by order of government—the pupils sent home—the masters driven out, and the doors closed. At the present time there is no high school, native or foreign in the city, and hardly a day passes that lamentations are not heard for want of one. Divine Providence seems to have opened the hearts of the foreigners—to have relaxed the bigotry and exclusive disposition of the government, to have scattered the false teachers, and to have waked up an unusual interest for the cause of education, all at the same moment in favor of Protestantism and the Gospel. But, alas! the friends of these, retreat and leave unrecap the most fruitful part of the field, although ripe for the harvest. There is certainly blame somewhere: the misappropriation of funds is bad, perhaps may be termed a breach of faith, and it may be that the missionary board may consider it so, but pretend to justify themselves by their necessities and the low state of their treasury. If it arises from the want of their accustomed contributions, the people may be to blame. If so, this is one of the effects resulting from the irregularities of the American religious pulse and consequent missionary retrenchment.

Since writing the above, your papers, containing a very interesting account of the meeting of the A. B. C. F. M., at Philadelphia, have come to hand. The institution has a few friends, even in this remote corner, whose sympathies are excited in behalf of the great efforts it is making to spread the gospel. I enclose you a draft for fifty dollars in favor of Henry Hill, Esq. treasurer, which do me the favor to hand him. It is the contribution of three, after reading your paper and a tea-table conversation upon the wants of the B. A. May God speed them!

Yours,

N.

RELIGIOUS DENOMINATIONS IN PRUSSIA.

From the Report of J. G. Hoffmann, director of the statistical Bureau at Berlin, we draw a number of interesting facts. The number of inhabitants in Prussia in Jan., 1841, was 14,967,097. The number, at the present time, is over 15 millions. The kingdom is divided into eight provinces: Prussia, Posen, Brandenburg, Pomerania, Saxony, Westphalia, and the Rhine Provinces. These are sub-divided in 25 government districts, and 325 circles. The universities are Berlin, Halle, Bonn, Koenigsberg, Breslau, and Griefswalde. The numbers in the religious denominations, with the exception of Neuchâtel, are as follows:

Evangelical Christians, (Lutherans and Reformed), 6,694,748
Roman Catholics, 1,300
Greek Church, 1,300
Mennonites, 14,405
Jews, 183,679

Thus it appears, that there are 8 evangelical Christians to 5 Roman Catholics. The remaining sects are about one sixtieth part of the population. The Jews constitute about one seventy seventh part. Brandenburg, Pomerania and the greater part of the province of Saxony contain 3,919,331 souls connected with the Protestant church, and but 41,924 Catholics. The latter are mainly in Posen, Westphalia and the Rhine provinces. There is a small sect of Dissenters from the Greek Church, who abjure war, the taking of oaths, etc. Their rites are very simple. The Jews are found in the large cities, as Berlin, Potsdam, Breslau, etc. There are 16,809 in Westphalia and the Rhine provinces.

RECENT LITERARY AND MISCELLANEOUS INTELLIGENCE, FROM GERMANY.

Within a year and a half past, a number of eminent German scholars have died. Among these is Frederick Wilken, professor of History at the university of Berlin, and well known as the author of the best history of the crusades which has appeared. This work was completed in 1832, and shows that the author had profoundly studied the original sources. It is far superior to the best work, which we have in English, Mill's History of the Crusades. Wilken was born in 1777. Like many of the German scholars, he distinguished himself early in life, having obtained a prize for an historical work when he was 21 years old. He had reached the highest literary honors.—Another distinguished individual, lately deceased, is John F. Abegg, professor of theology at Heidelberg. He was born in 1765, and studied with Knapp and Noessel at Halle. A high character is given him by his colleague Ullmann, in a late No. of the "Studies and Criticisms." He never published much, except single sermons.—On the 6th of July, 1841, G. C. F. Mohmke, doctor of theology and philosophy, died at Stralsund, in Pomerania. He had studied the northern languages with the deepest interest. He had translated the productions of the great Swedish poet, Esaias Tegner, into German. He edited in 1832, in connection with Prof. Rafn of Copenhagen, "Die Faeroer-Sage," in the original Icelandic text, with a threefold translation. He also published a number of works on Church History. He had a fine private library of 10,000 volumes. He is represented as having been extremely lovely in his social character, and attached to evangelical Christianity, with a simple and practical faith.

The Allgemeine Literatur Zeitung, which has been published many years at Jena, has been given up. The university in that city is now one of the least prosperous in Germany. This is not to be regretted, since it has departed so widely from the evangelical faith.

In the Life of F. Schlegel prefixed to his Lectures on the Philosophy of History, lately re-printed by Appleton of New-York, there are some statements in regard to the high rank of the Roman Catholic writers and theologians of Germany, which are altogether exaggerated. They are represented as being fully equal to the learned men among the Protestants. Among other things, it is said that Hug and Scholz are at the head of philologists. But the truth is, that the Protestants greatly excel the Catholics both in scholarship and in numbers. The two principal Catholic universities, Munich and Vienna, cannot be compared for a moment with Berlin. How is it with the mixed universities, where there is a Catholic and a Protestant faculty of theology? At Gossens, the Protestants have Knobel, Credner, and Fritzsche, while the Catholics have not a single name which is known in this country. At Bonn, the Catholics have Scholz, and the Protestants, Nitzsch, Bleek, and Sack, all highly honored names. The same Protestant superiority is maintained at Breslau and Tuebingen.

IMPORTANT THEOLOGICAL WORK.

The complete works of JONATHAN EDWARDS, D. D., second President of Union College, have just been issued from the press of Allen, Morrill & Wardwell, of Andover. They are embraced in two large octavo volumes, elegantly printed and done up, and furnished at a very reasonable price. The work is edited by a grandson of the author, Rev. Tryon Edwards of Rochester, N. Y. The first volume contains a Memoir of the author, with a well engraved likeness, and also his answer to Dr. Chauncy on Universal Salvation, his equally celebrated reply to Dr. West, and some smaller papers. The second volume contains the sermon on the Atonement, many miscellaneous sermons now first published from the MSS., and a large number of theological essays, published 40 years ago in the N. Y. Theological Magazine.

The publication is very opportune. The treatise on Universalism is a store-house of excellent materials wherewith to demolish the pestilent heresy which alike menaces the foundations of civil society, and the salvation of the soul. The logic with which Dr. E. overthrows the positions of his adversary it is impossible for the most wary opponent to meet. His only way will be to raise a cloud of dust, or call hard names. In precision of language, and in severe logical argumentation, Dr. Edwards excels even works as his illustrious father. We may add, that these works are highly commended by Drs. Richards, Miller, Taylor, Tyler, Woods and others. Our theological paper may well congratulate themselves on the appearance of such productions as those of Dr. Edwards, and of Dr. Linn, the latter of which, we understand, will shortly be ready. The publication of them shows that the love of doctrinal knowledge has not entirely disappeared from New England. It is one strong indication that the clergy of New England, whatever some may say, are still sound in the faith. They are published, not to fill a book-seller's shelves, or a minister's library, but to be studied, to be deeply pondered, and to influence the style of thinking and sermonizing among us.

THE AMERICAN ECLECTIC.

No. VIII. is unusually rich. The articles that make it up are 1. A Review of Carlyle's work on Chartism. 2. The Steppes of Southern Russia. 3. The Aborigine inhabitants and successive discoveries of America. 4. Chinese Literature. 5. Chinese Mythology. 6. Baillie the Covenanters. 7. The Ice-Period—a period in the history of our Globe. 8. Wordsworth's Sonnets on Sonnets, and on punishment by death. 9. Sybel's history of the first Crusade. 10. Review of Reviewers, by the Senior Editor. 11. Archaeological Discoveries. 12. Bibliographical notices, by the Junior Editor. 13. Select list of recent publications, by the Junior Editor.

Rev. Mr. Treat after a connexion of some eighteen months with this Periodical and the Biblical Repository, as Junior Editor, has determined to withdraw, and with renovated health resume the labors of the Pastor. Professor J. H. Agnew, the Translator of "Krammachers Parables," and Winer's Grammar of the Idioms of the Greek language of the New Testament, and otherwise most favorably known to the literary public, succeeds him; and by the several articles from his pen, in the present No. shows that the Junior Editorial

chair will be filled with honor to himself, and entirely to the satisfaction of the public.

EDUCATION IN VERMONT.

It will be recollected that a Convention was held in Middlebury, in January last, to discuss the subject of Education, as now sustained in Vermont. The topics presenting themselves for consideration were too numerous to be satisfactorily disposed of at that meeting—and the Convention adjourned to meet again at Burlington on the last Tuesday in February. At this meeting, his Excellency Governor Paine, was called to the chair, and President Wheeler, as chairman of the business committee, submitted the order of business. Addresses were made, by Prof. G. W. Benedict—on "the legislation of Vermont on the subject of Education;" by Rev. Mr. Peck of Poultney,—on "the system of common schools in the State of New-York;" by President Wheeler, on "the Massachusetts system of education;" by Mr. C. Pease of Montpelier, "on the prevailing system of Academic education;" by Prof. Twining, on "the means of exciting interest and action on the subject of education among the people;" by Dr. L. Marsh on the subject of Physical education; and by several other gentlemen on incidental points. Resolutions were adopted, complimentary to the general course of the Vermont Legislature on the subject of the diffusion of the privileges of education—but earnestly recommending a thorough examination into the defects of the existing system, and pointing out some of those defects. It was also resolved, that all the Seminars of learning in the State as well as the common schools, ought to be brought under the supervision of the State, and receive its patronage; and that to secure such legislative action, information must be circulated among the people, and also, that immediate, determined and decided action must be taken by the friends of Education in the State. After appointing a Committee, with power to call another convention, the meeting was adjourned, sine die—having devoted three days to these important deliberations.

It seems proper to note these movements in Vermont, more particularly, because they indicate very clearly a coming revolution in public opinion and action throughout that important state, on a subject of surpassing interest. The idea has prevailed hitherto there, as in most other New England States—and perhaps has operated even more powerfully than elsewhere—that Colleges and Academies ought to receive no other patronage from the State than that which is in the simple grant of a charter, and that common schools alone, are entitled to a share in the pecuniary grants of the Legislature. The opinion needs only to be fairly examined in the light of facts and reason, to be shown equally idle and preposterous. It were to be wished that it had currency no where else but among the "Green Mountains."

REVIVALS IN MASSACHUSETTS.

In the Morning Prayer Meeting in Park Street vestry, information has been communicated within a few weeks concerning Revivals of Religion in different parts of Massachusetts. The places named, are Boston, Charlestown, Roxbury, Milton, Needham, Hopkinton, Belchertown, Northampton, Southampton, Westfield, Springfield, Hill, Newburyport, Brighton, Nantucket, Medford, and several towns on the South shore.

The Revivals in the Congregational churches in Boston, are in Park Street, Bowdoin Street, Garden Street, Green Street, Salem Street, Winter Street, Essex Street, Pine Street, and pleasing prospects in the Old South.

The Revivals among the Baptists in Boston, are in the churches under the pastoral care of Rev. Messrs. Neale, Stone, Cushman, Hyatt, Calver and Turnbull. In some of the Methodist churches, the work has been powerful.

The Revivals in Charlestown are among the Baptists, Methodists, in the 1st and 3d Congregational churches, and in the State Prison.

The means used to promote these Revivals are preaching, prayer, personal conversation, and Sabbath school instruction.

Many interesting facts have been stated to illustrate the value of all these means; but the efficiency is of God.

Brethren, pray for us. At no period of the Revival has there been more encouragement to labor than at present. The Revival appears to be extending in Boston among other denominations of Christians than those mentioned above, particularly among the Episcopalians. We hear very good reports of Mr. Vinton's faithful preaching in St. Paul's Church.

MASS. STATE PRISON.—A paragraph having been copied from the New-York Journal of Commerce into the Boston Mercantile Journal, which stated that "not less than one half of the convicts in the State Prison appear to have become real Christians," the Rev. Jared Curtis, Chaplain of the Prison, has published in Tuesday's Journal a correction of that statement, in which he says:

It is true, that for about six weeks past, there has existed, in this institution, a very unusual degree of religious feeling. The minds of many have been deeply interested, and a more than ordinary solemnity has prevailed upon the minds of a great portion of the prisoners. And further, it is believed, that a very considerable number have become truly pious, and it is hoped that others will yet be added to this number. Present appearances seem to authorize this belief.

It is considered altogether indiscreet and unsafe to speak of numbers, definitely—of definite numbers are given abroad, it will be an affidavit, to the contrary, who has the means of forming anything like a true estimate. "That one half," or even one fourth of the prisoners have become pious, is beyond any belief or estimate of mine, and yet, to the glory of the Redeemer be it said—and we should be ungrateful did we, in this connection, fail to magnify the riches of his grace—we cannot doubt that there has been joy in the presence of the angels of God, over the repentance and return to their Heavenly Father, of many a wandering prodigal; and of some, who, to human view, had wandered to an almost returnless distance.

The number of convicts now in the Prison is a little over 300.

Rev. Mr. KRAFT concluded his labors in Boston last week. He visits Lowell the present week.

It is reported that the Baptists are making efforts to purchase the Tremont Theatre for a Church. It will cost \$60,000. It will be difficult to exercise the evil spirit from such a building.

CIRCLEVILLE, O.—The Watchman of the Valley gives a glowing account of the revival in this place. Three physicians are mentioned as having been melted down, though before hardened in impiety. The large public house has become more like a Bethel than like a Tavern; of nearly 40 young men boarding in it, most are enquiring or converted. All classes of the community are alike subjects of the work. The whole church, without a single exception, is engaged in it. Universalists, and those who have not heard the gospel for years, have become interested in it. The manifestations of Divine power are said to be without a parallel within the circle of the writer's acquaintance.

A CONVERT OF NINETY YEARS.—Mr. Armstrong of the Sandwich Islands Mission, writing how the gospel is received at Wailuku, says:—

Several very old men have called to converse on the things of religion, and appear to feel some concern for their souls. My heart melts within me when I look upon their hoary hairs and furrowed cheeks. Can such almost literally dry bones live? Can an old sinner—an old heathen sinner, hardened by time, ignorance, prejudice, and habit, repent and be saved? Yes, this is all possible, and may I prove to be actual fact in the case of this antiquated group.

One poor old man, whose locks are white as wool, and who walks leaning on his staff, (I should think from his appearance he is as old as ninety) came in to-day. He appeared very poor, had nothing on but a single piece of dirty native cloth around his shoulders, but his countenance was animated, and he spoke feelingly. He said, "I was a lad in the reign of Kamehameha, but I have lived just now, without knowing right and wrong. Now, behold, when I am bent with age and lean upon my staff, I feel that I have broken over me! Very strange! Formerly, it was all dark and blind, now I see a little. I feel reproved for my want of faith in regard to these old people, for I thought they appeared to me heretofore as hopelessly gone. What that lies in the line of my mercy, cannot the grace of God accomplish?—*Dungray.*"

BRIEF NOTICES.

BRITISH METHODIST FOREIGN MISSIONS.—The Wesleyan Missionary Society occupies about 260 principal stations, and has 270 missionaries—380 catechists and salaried schoolmasters, and 3800 other helpers who receive no salaries. It supports beside, seven printing establishments on Foreign stations. In the mission churches there are 84,234 communicants, and in the congregations more than 200,000 adults and children. The missionaries preach in more than 20 different languages, and into several of them have translated the Scriptures and other useful books. The income of the last year was about \$325,000, and the expenditure considerably more. Debt of the Society nearly \$10,000.

PURITANISM.—"As to the progress of this heresy," says the London Record, "it is chiefly among the young, the inexperienced, the carnal and the unenlightened. It is not that we are losing men to the cause of truth, but that men who before were nothing good, are now becoming something evil. But amidst this, we are disposed to think, that men of Apostolic principles, are on the increase also."

The same remarks are applicable to all the prevailing errors of the time. Whether it be Universalism, Mormonism, Unitarianism, Transcendentalism, or Pantheism—it is true that the men embracing it are not lost to the cause of truth, for they never maintained that cause; they were never anything good in the sight of God, and now, like evil men and seducers in all generations, they only wax worse and worse, as error is brought before them. And all this while light is increasing, conversions are multiplying, the kingdom of God is gathering strength, and preparing for that final conflict in which truth shall every where triumph.

POPERY IN SPAIN.—The Ministry have presented to the Cortes the project of a law, forbidding all recurrence to Rome for mass, dispensations, &c. and requiring this right to be confined to the prelates of the kingdom—prohibiting the residence of any Nuncio of the Pope in Spain, or the sending of any money to the Court of Rome—allowing to the Pope no right of confirming ecclesiastical appointments, and condemning to exile any prelate who shall seek confirmation in the papal curia at Rome. This is well characterized as "a remarkable movement." And it is not a little singular, that while Romanism is rearing its head proudly in England, and slily winding its way to power in this country, Spain, the most bigoted and thoroughly priest-ridden kingdom in Europe, is struggling to escape the fangs of the "44th monster, that has sucked its life-blood for centuries."

PRINCE EDWARD ISLAND.—The population is 47,654. The number of children between 6 and 14 nearly 10,000. Of these, 4,556 receive instruction in 121 schools—leaving more than half without any instruction. The Visitor General of schools, Mr. McNeil, earnestly recommends that moral and religious instruction be made the great ground-work of education in all the schools, and that it be made a primary object and duty on the part of the teachers to inculcate religious principles on the minds of the youthful pupils. In several instances, he states, that teachers have done so with the best effect. One thing is certain, lay Infidels and Non-Christians say what they will, every effort for the literary improvement of the rising generation will prove vain, unless a religious influence be exerted over the children, either by teachers, or parents, or other friends.

MIDDLESEX NORTH, RELIGIOUS CHARITABLE SOCIETY.—The Twelfth Annual Report of the Executive Committee, presented last November, at the meeting in Harvard, has but just now reached us. It does not present the details of the collections made, nor the amount of the collections, as is usual in similar documents; but confines itself to the discussion of the following proposition: "The desire of accumulating wealth is incompatible with the spirit of the gospel." This is argued from the fact, that the Bible speaks of riches as a very dangerous possession—that the gospel forbids us to seek after riches—that the common means of acquiring them are condemned by the Bible,—that the objects for which they are sought are condemned by the gospel as wholly incompatible with gratifying the love of wealth—and, that the church has already adopted these principles in regard to her ministers, whom she requires to labor for a bare subsistence. There is great force in these arguments. They deserve to be pondered and received as sustaining fully the proposition they aim to establish.

PREACHING.—The Concord Congregational Observer has some highly judicious remarks on the character of that ministry which God is pleased to bless to the temporal and spiritual welfare of communities—we should love to transfer them to our columns had we room. He affirms truly in regard to New-Hampshire—and the same is true all over the land, "that those religious societies are most thrifty in their spiritual and temporal interests, which in their early history were moulded by the hands of thorough doctrinal preachers. Converts are multiplied. Christian character becomes symmetrical and strong. The minds and the hearts of whole generations are formed for usefulness."

"Nothing can be more false than the opinion that doctrinal preaching is hostile to revivals; rather it is connected with revivals; it is indispensable to them."

A FACT.—"The farming town of Hollis, N. H. has educated more than 60 of its sons, for the different professions, some of whom stand among the most distinguished men of the land." This may fairly be ascribed to the thoroughly evangelical and doctrinal character of the preaching it has enjoyed from the beginning; and to a similar cause

probably, may be traced the same result in many other towns of New-England. Orthodoxy, inculcated faithfully and systematically in the pulpit, and at the fireside, trains men to habits of serious thought, and enlarges their range of vision, and deepens their conviction of the great practical truths that no man liveth for himself nor dieth for his sake.

A GOOD EXAMPLE.—The Rev. Mr. Stock, a Lutheran minister, about two months since, commenced operations in Reading, Pa., with a view to the establishment of an English Lutheran church. He had but one solitary individual to stand by his side, while he met with the most determined and formidable opposition. He persevered; he labored, and industry, his exemplary conduct and devotedness, and the magnitude of the object to be attained, conspired to multiply friends—and, with the smiles of the Great Head of the church, he has succeeded in organizing a congregation of some 25 or 30 families who have placed themselves under his pastoral charge—among them some of the most respectable inhabitants of the town. A house of worship is to be erected, and an English Lutheran church will soon be built up in that town and flourishing village. Such bold and determined advances upon the territories claimed by the 44th of this world, if conducted with meekness, will prove fail of success; nor can the spirit that prompts them be too much admired. It is delightful to learn that the Evangelical Lutherans are pressing onward so earnestly and successfully, to possess those portions of the land, in which Protestantism has planted them, and which are assertedly given to Christ for his inheritance.

UNIVERSITY OF NEW-YORK.—This institution has risen rapidly, and still continues to rise, under the auspices of its distinguished Faculty. In its Collegiate Department it has 125 undergraduates, in its Medical Department 230, and in the Grammar school 476, making a total of students in attendance of 831—a greater number than at any found in any other literary institution of the State.

THE NEW-YORK SCHOOL QUESTION.—A meeting, called by more than 20,000 voters has been held in the Park, front of City Hall, by those who are opposed to the change recommended by the Governor and urged by the Roman Catholics in the school system of the city. Ten or twenty thousand more names, it is presumed might have been obtained to the call, could it have been brought before the whole population. Strong resolutions were adopted, and a delegation of twelve distinguished citizens, theoretically and practically acquainted with the system, was appointed to oppose to Albany, and use such measures as might seem proper to resist the effort making to effect change. It is strongly expected that the Calloway bill be defeated.

STATE LUNATIC HOSPITAL.—The ninth annual Report of the Trustees, embracing the reports of the Treasurer and Superintendent, presents a highly interesting view of the present state and prospects of this philanthropic institution, so honorable to the Commonwealth, and to all who are concerned in its management. The number of patients in the hospital at the commencement of the year was 236; admitted in the course of the year 161, making the whole number 397. 167 have been discharged; 62 had recovered, and 2 improved of the 68 cases of less than a year's duration; the other 129 were of longer duration than a year; of these 29 were recovered, 34 improved, 55 were harmless, and 6 died. The expenditures of the year were \$28,774; and a balance is left in the Treasury of \$2,446. \$2000 are asked of the Legislature for the ensuing year. Improvements and repairs have been made, and still farther improvements are needed to meet the wants of the institution. Economy is earnestly maintained, and no expenditure made, is deemed indispensable. Some of the opening of the Institution 1320 patients had been received. The numerous tables accompanying the report, exhibit a great amount of valuable information, and the discussion of various subjects connected with the general subject, by the Superintendent, is able and philosophical, and of a highly satisfactory nature. Would our benevolent friends, would gratify us much to make explicit extracts.

MR. RUSSET.—This Perfectionist preacher of the Marlboro' chapel, has been lately invited to render him more perfect—and to prepare his own sermon on the subject of perfectionism. He still holds that infant sprinkling is valid baptism, and is ready to "become all things to all men," baptizing by immersion or sprinkling, women, and children, according to the preferences of the hearers. It is suspected that the Baptists and others, much in such a convert—and yet it is hard to prove that his spirit is less in earnest with that of Jesse Cress, than is the spirit of those who say implicitly to all other Christian denominations, "stand by yourselves, for we are holier than ye."

NEW PUBLICATIONS.

MEMOIR OF ANNA H. JUDSON, late Missionary to Burmah, including a history of the Burmah Baptist Mission in the Burmah Empire. By James D. Knapples. A new edition, with a continuation of the history to the present time, pp. 352. Boston: Gould, Kendall and Lincoln, 1842.

Of the merits of a biography which has been so long and favorably known, it is needless to speak. The "new edition" is embellished with a portrait of Mrs. Judson—illustrated by a map of Burmah and neatly printed. It is hardly credible that a pious mind can become familiar with the labors, self-denials, and sufferings of the Foreign Missionary's life, as they are detailed with great simplicity in this volume, without imbibing the missionary spirit, and resolving to become a partaker in the toils and sacrifices and rewards of the grand enterprise that contemplates the renovation of the world. But if some men are strangely wicked, it is certain that others are strangely pious.

THE BIBLICAL REPERTORY, and PRECISER REVIEW. No. 1, Jan. 1842. Boston Agents, Jordan & Co.

Of the last volume we met only with the first two Nos. and could not refrain from commending them to the patronage of the lovers of truth. No. 1 is the present No. inferior in value. The first article is long, and is the only one that we have read with thoroughness. It is entitled, "Revelation of the appropriate means of promoting true religion. It is not itself above criticism—but as a whole, the best article we have found anywhere, on so interesting and ill understood a subject. One that would read and ponder! Results have already followed, and will continue to follow the misapprehensions extensively prevalent on this point, until they make the ears of all who hear them to tingle. Heartily is it to be wished, that the substance of these were thrown into the Tract form, and sent everywhere.

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CARPETING AT REDUCED PRICES
JOHN GULLIVER, at his Chambers, 213, St.

[illegible]

Orders taken for any kind of Rich Goods to be obtained
any European market.

Brown may be found a Catalogue of the principal
BROWN. Gowns of all colors—Capes, low-cut
and high-cut, lined with black or black and white
colored, figured, plain, and black and white
2 1/2 size and jet black silk, good quality, high
4 1/2 plain blue and jet, good quality.
Jet and blue for the African.
Heavy black and blue for the street dress.
Heavy figured Paillet de Roue.
Black and blue for the African.
Red striped and jet 1/2 size, blue, black and jet.
Red water jet and plain black, Paillet de Roue.
Plain black lace.
Small jet and plain black, medium cut.
HEAVY. Black and blue for the full dress.
Elastic and jet, light and dark green.
Silks—figured and plain.
Keweenaw and black and blue.
CRAWL—HUTTON.
Jet, blue, and all the varieties.
Gown Tailor—Moulin de la Chapelle—Catharine—lay
figured and plain black, blue, black and jet.
SUMMER Gowns of every style for the children's wear, to
or Girls to Gowns in mention.
Fence and a chamber for JAMES W. HARRIS.
297 Washington Street, corner of Jackson
Butler, N. H., 1842.

T. P. SMITH having relinquished the practice of
Mr. HARRIS, takes this method to express his grati-
tude to him for the many favors he has received from
they will still continue to frequent the office of
Mr. HARRIS, as he feels indebted to him for a sub-
stantial and successful cure of his complaint, and
at the same prices. It will afford him great pleasure
to have the use of the new forms and costumes in the new
HARRIS.

T. P. SMITH having this day admitted to the
WYMAN, JR. as partner in the Wholesale Business,
be conducted under the firm of T. P. SMITH & CO.

[illegible]

500 pairs EXTRA RUSSIA DUCKS, including extra
light, and superior in any way have been secured
from the best sources in Russia, and are of the
finest and strongest quality. Irish Linen, Pure
Wool, and the best of all kinds of goods, such as
Shawls, Importing Quills, Hosiery and Gloves, like
many other new goods, comprising the whole of the best
and most desirable articles, are all on hand.
L. & K. having chiefly loaded off their stock into
the "Windsor" and "Hampshire," are now in the pre-
sent state of the market, and at prices as low as the
lowest, and in quantities of 1000, 500, and 250
dozen, and examine, as their goods are in the
warehouse, and to be sent to any part of the
country. The lower class will be occupied for the next
few weeks, and the same may be said for the
and 1500 Washers will be secured for the winter.

CLOTHING AND TAILORING ESTABLISHMENT.
At 44 Washington street, 10 doors north of the
Office.

JOHN H. PRAY offers for sale, at his store, at
No. 24 North or approved retail, his extensive as-
signment of German, French, English and American
Clothing, and a large quantity of the best Wash-
Vestings of all sorts, and Trimmings for Garments, of
the best quality, and at the lowest prices.

Having recently returned the services of a
Tailor, he has made arrangements to make and
alter the best quality of clothing, and to supply
to those ordering them, Irish linen, Ties, Pure
Wool, and the best of all kinds of goods, such as
Shawls, Importing Quills, Hosiery and Gloves, like
many other new goods, comprising the whole of the best
and most desirable articles, are all on hand.
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warehouse, and to be sent to any part of the
country. The lower class will be occupied for the next
few weeks, and the same may be said for the
and 1500 Washers will be secured for the winter.

CHURCHILLA, MANTAS, FANCY, AND NEW
BONNETS & ELKS, would call the attention of
the ladies of New York and Providence, to the ex-
quisite and beautiful goods, such as Shawls, French
Seal and Domestic Gauds, Undershirts, com-
prising the whole of the best and most desirable
articles, are all on hand, and at prices as low as
the lowest, and in quantities of 1000, 500, and
250 dozen, and examine, as their goods are in the
warehouse, and to be sent to any part of the
country. The lower class will be occupied for the next
few weeks, and the same may be said for the
and 1500 Washers will be secured for the winter.

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 **Parlor and other Clocks carefully repaired.**

1. *Journal of Management Studies*, 1990, 27, 1.